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LONDON, SATURDAY, SEPTEMBER 30, 1911.

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PROVINCIAL ASSEMBLY OF LONDON AND SOUTH EASTERN COUNTIES.

Owing to unavoidable circumstances the Annual Meetings cannot be held in October this year, but will take place at Essex Church on Wednesday, November 22. Fuller details will be sent shortly to ministers, church secretaries, and delegates to the meeting.

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Principal Contents of the Decennial Number:

1. Creative Evolution and Philosophic Doubt. By the Rt. Hon. A. J. BALFOUR.
2. Life and Consciousness. By HENRI BERGSON.
3. The Christian Mystery. By ALFRED LOISY.
4. Greek and Christian Piety at the End of the Third Century. By Dr. ADOLF HARNACK, Berlin.
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Olive Schreiner's "Woman and Labour."

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BY

Prof. G. DAWES HICKS.

A Sermon preached at Manchester College, Oxford, on the occasion of the Summer Meeting of the University Extension Students, August 20, 1911.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 1.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road. Harvest Festival. 7, Rev. J. A. PEARSON. Organist, W. P. EVERSHED, Esq.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Mr. W. T. COLYER.
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. W. R. HOLLOWAY.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. J. A. PEARSON; 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.
 Kentish Town, Clarence-road. N.W. Harvest Festival. 11, Rev. A. H. BIGGS; 3, Children's Service, Miss FRANCIS; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church. Harvest Thanksgiving Services. 11, Rev. F. HANKINSON; 3, Children's Service, Rev. A. H. BIGGS, M.A.; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. J. JUPP.
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, 27b, Merton-road, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABREYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. E. H. PICKERING; 6.30, Rev. C. W. BUTLER.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE.
 LEICESTER, Free Christian Church, 11, Mr. STANLEY MOSSOP; 6.30, Rev. H. S. TAYLER, M.A.
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 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.
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 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
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 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
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BIRTH.

HARDING.—On September 23, at 733, Summit-avenue, Westfield, N.J., U.S.A., to Frederick and Dora Harding, a son.

MARRIAGES.

GIMSON—OAKESHOTT.—On September 27, at Essex Church, Notting Hill Gate, by Rev. Frank K. Freeston, Herbert, third son of Mr. and Mrs. J. M. Gimson, of 106, New Walk, Leicester, to Agnes Bessie, only daughter of the late R. S. Oakeshott, and Mrs. Oakeshott, of 30, Baron's Court-road, W.

HARRIS—McDERMID.—On September 14, at the Episcopal Church, Payette, Idaho, U.S.A., by the Dean of Boise, Robert Aspland, younger son of Robert Harris, M.B., of Southport, to Jean, second daughter of the late Daniel and Margaret McDermid, of Darlington.

HEWETT—HOLT.—On September 23, at Cross-street Chapel, Manchester, by the Rev. Peter Holt (cousin to the bride), William Gladstone, second son of William Henry Hewett, of Heaton Chapel, to Helen Towneley Holt, second daughter of Thomas Holt, of Higher Broughton and Dobcross Yorks.

DEATH.

GREG.—On September 26, at Park Lodge, Wimbledon Park, London, Julia, widow of William Rathbone Greg. No flowers.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

EUROPE is suffering from an acute attack of filibustering fever. The sudden clamour of Italy for spoils in Tripoli has startled the public conscience, which has remained rather inert during the squalid quarrel of Germany and France over Morocco. It has come without warning, and is quite naked and unashamed in its desire to commit highway robbery on a big scale. Our absorption in recent years in the internal problems of the social organism has tended to lessen in some degree our interest in international ethics. But there is no direction in which public life needs the cleansing and ennobling influence of moral ideals more than in foreign policy and diplomacy. The action of the strong nation, which pounces at a favourable moment upon a weak victim in the name of commercial interests, is as scandalous as thieving in private life, and is bound to react unfavourably upon the moral health of its own people.

* * *

So much has appeared in the public press in open praise or modified approval of the late M. Stolypin and his iron policy of repression in Russia, that it seems only the barest justice to remember his responsibility for the enslavement of Finland and the demoralisation produced by his methods of government. In an interview with Mr. Felix Volkhovsky, the Russian Reformer, which appeared in the *Manchester Guardian*, the other side of the case is put with strength and moderation.

“I must warn you,” he said, “against the statements about the indignation concerning the assassination of Stolypin. Of

course, we all regard the taking of human life as deplorable, but in Russia, where there exists an official terrorism which nobody denies nowadays, the question is simply one of whose life is to be wasted. To the majority of the Russian population it appears better that one man should die than that a policy should be prolonged which will make thousands upon thousands suffer and die. I refer not only to the horrors perpetrated in prisons and in exile, nor to ‘Stolypin’s necktie’ and such things. I am thinking also of the devastation of Russia’s rural life by the breaking up of the village communities, which means immense misery for millions.”

* * *

“STOLYPIN,” he continued, “was undoubtedly a strong, courageous, and extremely cruel man, with a theatrical dash about him. He carried a certain policy to the extreme. No one else is likely to arise in his place who will be the same as he was. He was extremely fond of power, and wanted to pose as a Bismarck. Certainly the present régime has been deprived of its strongest man and most daring reactionary. But, apart from all this, the daily spectacle of might beating right and of justice being trampled under foot has produced such a feeling of cynicism in Russia that when an act of terror is committed the man in the street actually feels that, after all, there is some justice in the world, and I believe it helps to keep some sort of faith alive in the hearts of the people. The reports of public indignation have to be inserted in the papers. Properly interpreted, they are simply prayers addressed to the Government that they shall not prevent the publication of these journals.”

* * *

It is very satisfactory that an injunction has been issued against the lessees of Earl’s Court, which will prevent the holding of the proposed contest between John-

son and Wells on October 2. The judge held that the contest would imperil the licence, which the lessees were not entitled to do. During the past week the public protest has grown in volume and intensity, and it is only the angry partisans of brutal sports who can pretend that it represents a degenerate Puritanism, which has no sporting instincts and does not care for physical prowess of any kind. The appearance of Lord Roberts among the protestors should dispose finally of this kind of nonsense.

* * *

UNDOUBTEDLY many people who would not have come forward in ordinary circumstances have been moved to protest on account of the colour problem, and the acute sense of the difficulties which a contest between a white man and a black man would create in many parts of the British Empire. This aspect of the case was put with great force in a letter which appeared on Tuesday by the Special Correspondent of the *Times* lately in Nigeria. “Respect,” he says, “not in a groveling but in a manly sense (mutual respect, indeed), is the bedrock upon which we carry out our task. If that sentiment is undermined the complexities of the position are increased to an extent little appreciated at home. Intelligence travels wide and fast in West Africa, and one can imagine few things more calculated to do us (and them) harm with the powerful native rulers of the interior, far beyond the zone of racial friction, than the, to them, astounding incident of masses of Englishmen assisting at the public thrashing—if it so turned out—of an Englishman by a negro. These responsible and dignified persons have not yet risen to our heights, or sunk to our depths, according to the point of view, and must be pardoned by the superior intelligence of the man in the London street if their appreciation of “sport” be somewhat lacking. The whole nation, surely, has a collective re-

sponsibility in matters of this kind, both towards its own officials and towards the forces in native life which stand for order and respect to the ruling authority; and from that standpoint there should be no two opinions among all classes of Englishmen as to the necessity of stopping the proposed Wells-Johnson fight on British soil."

* * *

THE good wishes of many friends will go with the Rev. R. J. Campbell, when he leaves England for a visit to America on October 19. The announcement that he will be present at the meetings of the Congregational Union at Nottingham the week before he sails has given rise to some unnecessary speculations about his theological attitude. In the course of an interview, which appears in this week's *Christian Commonwealth*, Mr. Campbell explains how simply and naturally the invitation has come about. His friends within the Union have deplored his absence; possibly they regret sincerely that in the heat of controversy his attendance was even made difficult. Now that the excitement is over and the real issues can be seen truthfully, the healing influences of friendship and goodwill have come into play, and with them, we may hope, a clearer recognition of the significance and value of Christian freedom.

* * *

IN view of the impression that there has been some change in the tone and subject-matter of his preaching, Mr. Campbell said:—

"YES, of necessity there has been a certain change of emphasis, but not of substance. This only means that the tone of my ministry is once more what it was before the New Theology controversy. As I said over and over again during the controversy itself, I have not the temperament either of a theologian or a sociologist; I hope I may class myself as a spiritual teacher. Circumstances forced the theological issue upon me. But once one had claimed and secured absolute freedom in matters of doctrine, there was no reason why one should go on preaching on specially theological themes. Further, I am still in the deepest sympathy with the workers in their efforts to secure economic justice, and with women in their crusade for the emancipation of their sex, but I have had to realise that it is not profitable for me to spend my time and strength in advocating their claims on public platforms. This is all that I mean by change of emphasis. I have swung back to the kind of ministry I was exercising before the New Theology controversy began. My doctrinal and sociological views remain precisely what they were, but I deal more with directly spiritual subjects than with any other."

IN this personal confession Mr. Campbell has emphasised a danger which the preachers of Liberal Christianity, wherever they are found, would do well to lay to heart. They are forced to live sometimes in an atmosphere of controversy, but they should always desire to escape from it. The idea is very widespread that because a man is a liberal in religion he must necessarily be an acute theologian, and devote a great deal of time to argument in order to justify his differences from his fellow-Christians. But it is not in this way that the essential things of religion, its joy and confidence and trust, are kept alive in the hearts of men. More barriers are broken down by the realisation of the presence of God in worship, than by the reasons which are given for accepting certain doctrines about Him. It is a much higher and a much more difficult thing to be a spiritual teacher than to be a controversialist.

* * *

WE wonder, sometimes, how long people will delude themselves by thinking that they are promoting the cause of religion by multiplying meetings. Occasional gatherings for counsel and fellowship are distinctly helpful, but there has been a tendency in recent years to increase their number to such an extent that they threaten to become a weariness both to the flesh and the spirit. The spring months of the year are crowded with them, and no sooner is the summer ended than we are plunged back into their vortex. They are the fashion, and they go on with a kind of dull momentum of their own, in the faint hope that they are helping men to love one another and to promote the kingdom of God.

* * *

A STRANGE fact about meetings is that they are attended only by the very small fraction of the religious world which has a taste, almost professional in its quality, for this particular kind of excitement. Large numbers of the most religious people in the churches never go to them; some are distinctly repelled by them. It is partly because they are fully occupied with other things; but also in no small degree because this ceaseless round of meetings, with their atmosphere of advertisement and platform rhetoric, strikes them as injurious to the higher ends of life. Most of the churches have a small set of men, who appear again and again on their platforms, and make the same speeches to the same set of applauding people. They may be right in thinking that it is a wise expenditure of energy, and that they are strong enough to save the soul of religion amid this flood of talk. But there are so many signs that people are simply tired out by the plague of meetings that clearly the time has come for the whole matter to be submitted to some revision of judgment.

"WITHOUT A TOUCH OF MIRACLE."

THE voluminous correspondence in the *Guardian* on the Rev. J. M. THOMPSON'S book on Miracles has had many points of interest. In the first place we think that a tribute should be paid to the fairness with which the editor has conducted it. There has been no attempt to make it representative of only one school of thought. The letters in support of Mr. THOMPSON'S position, or antagonistic to the action of the Bishop of Winchester in withdrawing his licence, have not been numerous, but they have been distinctly able and plain-spoken; and Mr. THOMPSON himself has been given the opportunity of writing a very candid reply to his critics. A few years ago, we believe, this would not have been the case. It is striking evidence of the growth of the spirit which recognises that the problems of the faith must be discussed in an atmosphere of freedom, and of the declining influence of the ruthless methods of authority which refuses to argue or to admit the lawfulness of differences of opinion.

Another significant feature has been the silence of the laity in the discussion. With the exception of a short letter by Professor PERCY GARDNER and another by Dr. JAMES GAIRDNER, the mind of the thoughtful layman has been almost unrepresented. When allowance has been made for the unfortunate tendency of the religious press to become the monopoly of the clerical mind, there is here some indication of the importance which men without professional interest in the matter are inclined to attach to questions of this kind. Without any process of laborious investigation, simply by breathing the atmosphere of the modern world, they have ceased to regard them as in any sense vital issues. On the other hand, many of the clerical letters are frankly mediæval. They make assertions and they use arguments which have no relation to real thinking at the present day, and they reveal no consciousness of the strength and significance of Mr. THOMPSON'S position or the weakness of their own. Others—we may name Dr. SANDAY as a notable instance—are marked by a pathetic timidity. They say in effect there is a great deal to be said upon both sides of the question; it is very hard to secure a clear issue upon which we can pronounce judgment; our religious sentiments confuse our historical verdicts at every point; let us therefore cleave hard to tradition, and let young men in their ardour for knowledge and clear thinking be warned by the hesitation of their elders and keep themselves diligently from all rashness. There is here the dislike of new paths which is rooted so deeply in many religious minds, and is often found in association

with a tender and gracious piety. But it is singularly ineffective when what men require is not an emotional attitude, but an answer to a definite historical problem based on a thorough examination of the evidence.

What, however, strikes us most in this correspondence and in other recent apologetic writing of the same kind, is the attempt to make belief in miracles an essential part of Christianity, while the very conception of miracle is emptied of most of the value which it once possessed for the Christian mind. Formerly miracles were regarded as events plainly set forth before the eyes of men, believers and unbelievers alike, which could be used as evidence in order to produce conviction. Theologically they gained their value from a hearty belief in the occasional interruption of the ordinary current of the world's affairs by flashes of supernatural power. Now the whole effort of the apologist seems to be by some intellectual *tour de force* to bring them within the domain of Law. He does not see that in doing this he is simply dethroning miracle altogether. Even more extraordinary is the eagerness with which the old appeal of miracle to unbelief is abandoned. We are told by many of the most earnest defenders of the miraculous that the evidence is not good enough except for a man whose Christian faith disposes him towards belief. The miraculous birth and the bodily resurrection, which were once regarded as the convincing answer of Christianity to scepticism, are now made to depend upon a sense, of congruity, or of what it would be fitting for God to do, which is only possible to a mature Christian experience. We confess that these latter-day arguments only interest us as temporary expedients for breaking the force of a spiritual revolution. They may be of service for a short time to the large number of people who prefer to go forward with their faces turned towards the past; but it is not easy to discover in them either the power of real thinking or any deep insight into permanent religious needs.

In his recent book Mr. THOMPSON has treated the whole question in isolation, as a literary and historical investigator who is concerned only with the value to be attached to the evidence in the New Testament writings. He is quite right to do so. This is an aspect of the problem, which must be studied in a spirit of calm detachment, with the single desire of discovering as far as possible what is true and what is not true. Events, even those which are claimed as miraculous and were afterwards invested with theological significance, if they happened at all, did so only in one way; and as taking place under the ordinary conditions of time and place, they were open to the usual physical tests of normal people, the Roman soldier

as well as the fervent disciple. No tenderness of sentiment or traditional reverence must be thrown into the scale against calm and unimpassioned facts. Mr. THOMPSON has rendered a distinct service by reminding his readers amid the confusion of tongues that these elementary moralities of the investigator are still paramount. It is the very clarity of his mind and the shining honesty of his purpose which are so disturbing to the prevailing theological twilight.

But important as this aspect is, it must not be forgotten that there are other forces which are affecting the attitude of the modern mind towards miracle even more profoundly. Once miracle entered into the normal view of the world, but it has ceased to do so. Like many other things which have dropped away from us, it has not been killed by argument, it has died of inanition. The profound influence of our changed view of the world upon theological belief is acknowledged now even in the citadels of orthodoxy. If the words in the Creed, "He descended into Hell He ascended into Heaven and sitteth on the right hand of God the Father Almighty; from whence He shall come to judge," are interpreted no longer in a crude physical sense, but as symbols of spiritual triumph and judgment, it is because the mind is quite incapable of accepting them literally. It must turn them into symbol or expel them as a foreign substance. This process of quiet insensible change is at work everywhere; for life down to its deepest recesses of faith and love must adapt itself to its environment or perish. Controversy, with its panoply of evidence and common sense, often frustrates its own end by calling forth dead arguments from their graves. It is those who commit themselves to the expanding life-process in the world, which is simply another name for the providential purpose of God, who win the surest spiritual victories for men. They know that the hard-won camping-grounds of the intellect belong to the transient order but the redeeming energies of Love are eternal.

While, then, we welcome every scrap of new evidence and all virile thought in this discussion of the miraculous, our chief interest in it is to get rid of it and to pass on to greater things. More and more the finest flower of Christian manhood is being produced without the appeal to miracle, for even where the belief persists, the best men would despise themselves if they allowed it to be the chief ground of their faith and hope. The Divine Love which glows at the heart of Christianity was strong enough at the beginning to create for itself a vesture of miracle, and in these latter days it is strong enough to discard it. In the discussion, which we have been passing under review, there are two passages which are worth preserving because they reveal the way of escape into a

positive Christianity, dependent no longer upon the mechanical message of the miraculous, but upon the appeal of Love to love, of Life to life. The first occurs at the end of Mr. THOMPSON's reply. "The supreme moment of our Lord's life, for myself," he writes, "is Calvary; its one perfect symbol, the crucifix. It is the moment and the symbol of love perfected in suffering, of God and the world revealed as they truly are. And it is without a touch of miracle." The other is the glowing affirmation by Mr. EDGHILL, "Christianity is no more based on miracles than it is on prophecy, but only on the love of CHRIST perfected in His Cross."

LIFE, RELIGION & AFFAIRS.

AN ASPECT.

"PRAISE God from whom all blessings flow," sang the worshippers in the little Dissenting Chapel, and amongst those who so raised their voices none breathed a more heart-felt thankfulness to Almighty God than William Bates. For William had just passed from under a great shadow which had of late over-hung his pathway, a shadow the blackness of which possibly only those who have dwelt under its pall can realise. And this shadow was the dread of a strong man that soon he might be unable to win for wife and children the daily bread they looked to him to provide. And Bates knew what unemployment meant. He lived in a village, but a big town was near, and the echoes of the mighty distress prevailing there had reached far out into the country. Bates had been gardener at Rose Villa ever since his marriage, but Miss Letitia was now dead. The trustees had been kind. They had given him ample notice that his services would no longer be required, had indeed kept him on longer than they had intended, but he had left on Saturday. The last month had been a terrible one for Bates. Being a steady man he had accumulated a few savings, but the death of his mother after an expensive illness swamped this little fund. William happened to possess an imagination, and day and night he had been haunted by a picture of his wife and children grown shabbier and shabbier till they had lost caste in the eyes of the little community in which they had hitherto held up their heads with the best. He even saw them growing paler and thinner; he dreamt of his Elsie, the youngest, the most delicate, perhaps the most tenderly loved, going to school with boots that would no longer keep out the wet. And a few grey threads appeared during those weeks in William's hair.

And then, in the very nick of time, he had got work! It was somewhat of a descent to be sure. He had been more independent as the sole factotum of Miss Letitia than he could possibly be as third gardener at the Hall, but that was neither here nor there. Bates thanked the

Almighty with as much fervour for having granted him the priceless blessing of a chance to work as another man might have done for the sudden accession of a fortune.

And so, having put all his heart into the service, William left the Chapel with a great sense of uplifting. He had two miles to walk home, but this was only an additional pleasure on such a glorious summer evening. The distance seemed nothing as he strode along busied with happy reflections on his great good fortune. The road was a lonely one; the only person he met was a man leaning against a gate. This individual was shabbily dressed, his face was of a sickly paleness, and his attitude spoke of dejection. Bates would have passed him with the usual country salutation as regards the weather, but something vaguely familiar about the man arrested his attention. He looked again, and recognised him as one of the applicants for the post of under-gardener at the Hall. This man had come out from the agent's office as he himself had gone in. Bates felt a sudden impulse of sympathy towards this man who had failed where he had succeeded. There was perhaps a note of condescension in the sympathy—he told himself that but for his good fortune he might soon have been as this poor creature, but inwardly he did not believe it possible—still the impulse was a friendly one. It struck Bates as sad, very sad, that this man should have been slouching away the hours of the Sabbath when he ought to have been praising his Maker in Church or Chapel. The preacher that night had exhorted his hearers to be always ready to "speak a word in season" when occasion offered. It struck Bates that here was an opportunity he ought not to neglect. So he went up to the shabby man.

"Good evening, brother," he said. "I fancy we have met before. Are you walking my way?"

The man with the white face removed his back from the supporting gate and looked at the speaker.

"Mebbes it is about time I was getting home. I can walk wi' ye if ye like." He spoke without enthusiasm, and he added: "But ye'll not ha' to swing along so fast if you wants me to gan wi' ye."

"I'm in no hurry, friend," said Bates, and he accommodated his step to the other's somewhat shambling gait. They walked for some little distance in silence. Bates was preparing the "word in season" presently to be delivered, but the pallid man was the first to speak.

"You don't happen to know, mate, who got that there job we were after t'other day, do ye?" he asked, but if he felt any real curiosity on the subject it was not expressed in his voice.

"Happen I ought to," said Bates, and his chest expanded beneath his waistcoat with pride and thankfulness. "Why, I got it myself!"

"Did you now?" said the pallid man, but there was only the very faintest ring of surprise or interest in his voice. He seemed colourless in character as in face. All the same he cast a glance at his companion. Possibly he noticed the difference between William's Sunday suit and neat boots and his own worn clothing and down-at-heel shoes, for he sighed.

"I reckon they did right to give ye the job," he said. "Mebbes I was a fool to hope for it. When a chap's down it's bitter hard to get up agen?" and once more he sighed. Another case of drink thought Bates, and he looked lovingly at the bit of blue in his own buttonhole. Perhaps the man at his side read what was passing in his mind for he went on:—

"It was illness as brought me down fust. Newmony the doctor called it, and it cost me my job. I ain't never been strong like since, and we've just gone fra bad to wus. That was what t'boss said t'other day. 'I'm sorry, my man, but you don't look strong enough.' An' then no doubt the clo'es went agen me. Yes, it's terrible hard to get up once ye're down, but I did happen to know a bit about gardenin'. Ah well, we couldn't both get t'job, and I don't grudge you yer luck, mate."

"Thank you, my friend," said Bates heartily, and then after an almost imperceptible pause he began upon the "word in season." He had indeed a splendid opening. After expressing a wish that his companion might soon be as fortunate as himself he proceeded to urge him to put his trust in the Almighty, as he himself had done with such excellent results. Faith in the darkest hour of affliction, illustrated by his own experience, formed a capital subject for a discourse, and, human nature being what it is, Bates felt a satisfaction in his own eloquence that was by no means incompatible with a very genuine sympathy and desire for the edification of the man who was listening to him so patiently. At length he paused, partly for breath, partly to learn what effect his harangue was having upon his companion.

"I daresay it's trae enough what you say," the pallid man admitted in his unenthusiastic way. "I was brought up religious, but I don't go in much for that sort o' thing now. It's all so very hard to understand, an' when man's down in the world he don't seem to have the heart to try to puzzle it out. I just sort o' takes things as they comes. Lots o' chaps round our way goes in for argifyin' about it. Some says your way, though most on 'em's for t'other, but I never says nothing. Seems to me as there must be a Somebody Somewhere as knows what's agoin' on down here, only I don't know as He cares very much. At anyrate I ain't really prayed for long enough."

Here was another opportunity for Bates! He had his text ready—"Ask and it shall be given ye"—also his illustration. With considerable emotion he told his companion how just the very day before little Elsie had come to him to ask for a doll that had been denied to her while the shadow of approaching poverty hung over the home. The child had been so certain that her father would grant her request that he had gone straight out and bought the desired gift. Now to Bates the idea of a Father in Heaven was just what he himself was to Elsie on a nobler, vaster scale. (Bates was troubled with no scruples regarding anthropomorphic conceptions of the Deity. The word and the idea were alike unknown to him.) It had pleased him to have his child ask him so trustfully for something it was in his

power to grant, so in the best of good faith he drew a moving picture of the Father in Heaven awaiting petitions from the pallid man, petitions that never came. And then he lowered his voice as he told how every night and morning since he had received his notice of dismissal he had gathered his little family around him and "wrestled with the Lord in prayer" that when the need arose work might be provided. Possibly, known only to himself, Bates had had his own dark moments of doubt, but now faith was triumphantly vindicated. And he yearned to imbue this forlorn-looking companion of his with the same uplifting confidence. His appeal lasted until they reached the gate of his cottage home. Even the pallid man seemed a little moved out of his dejected calm. He faltered out a confession.

"I did try to pray, mate, t'other day, but I couldn't. It was this way. I did so want that partickler job. Gardenin' was the one thing I could do, and I wanted to get the wife and childer out into the country again. I only 'eard tell on it late the night afore, and when I'd got trudged out there was a dozen or more chaps awaitin' though the office door wasn't open. I was that tired that I sat down for a bit on the fence over by the windy, and it came into my head all on a sudden like to pray. I did want the job so very bad. I'd 'eard tell as it don't make much difference to Almighty God whether you stand or kneel, so I was beginning to look round for the right kind o' words to ask as 'e'd let me have the job for the sake o' the wife and bairns, when all on a sudden I caught sight o' Bill Jones amongst t'other chaps. Bill's been out o' work longer nor me, and he's got four bairns to my three, and somehow it seemed like taking a sort o' mean advantage over him to ask God to favour me special like seeing as if I got it 'e couldn't. You see I knew Bill was never taught nothin' about praying. An' then thinks I, who knows? Some o' they other chaps may be even wus off nor Bill an' me, and after that the words sort o' stuck in my throat, an' so I didn't do no prayin' at all. But mebbes you were right, mate, I'm not blaming you anyway. An' if you think there's no harm in it p'raps you'd put up a word for me to-night. I need it badly enough. Good-night, mate, and thank ye for yer kindly words. As I said afore I don't grudge ye yer luck."

With that he shambled off, and Bates went into the cottage musing. He had intended to offer the man a bit of supper, for he knew what his pallor meant, but he quite forgot the kindly intention. His brain was reeling under the impact of a new idea, for despite his training Bates was one of those not too common people who know an idea when they meet one. He, Bates, had been reared in an atmosphere of prayer, had himself prayed all his life, yet the words of the shabby man now disappearing down the road—the man to whom Bates had been preaching!—had shown him that there might be many aspects even of prayer!

Bates is still turning the matter over in his mind, and slowly, very slowly, he is conceiving a mighty respect for the ethics of the pallid man!

DOROTHY HILTON.

HARD SAYINGS OF JESUS.

"No man eat fruit from thee henceforward for ever."—MARK XI. 14.

MARK's story of the cursing of the fig tree is amongst the most extraordinary in the pages of the New Testament. When Jesus came to the tree he found nothing but leaves, for, as it is explicitly stated, "it was not the season of figs." Yet, in anger he spoke these words, which caused the tree presently to wither away. Matthew has edited the narrative in characteristic fashion, removing a difficulty, and yet heightening the miraculous element in Christ's work. The interval between the curse and its fulfilment is suppressed, so that the tree withers straightway at the word of the Messiah. On the other hand, the difficulty in Mark, felt still by conservative scholars not less than by the first evangelist, completely disappears. The statement that it was not the season of figs is omitted, and the inference is that a tree with leaves ought also to have borne fruit. Nevertheless, the more difficult is the more primitive record. As a miracle, the withering of the tree has no benevolent aspect, and is a sign of power to accomplish his purposes such as the Jews had demanded from Jesus, and he had distinctly denied.

Commentators labouring under a theory of verbal infallibility, have been hard put to it what to make of this miracle. One suggests Jesus had a right to expect an early fig on a tree covered with leaves; another, that what our Lord looked for and should have found was a late fig left from last season. A third declares that figs would ripen earlier near lake Tiberias than in the neighbourhood of Jerusalem, and ought to have been on the tree, though it was not the season of figs in the Holy City.

Plainly, the connection of the story with its context is very slight. The lesson, "Have faith in God," is not demonstrated by it, and Matthew's repetition, in a more suitable place, of the saying about faith removing mountains, shows that the relation of this to the story is quite secondary. More serious still, the mental attitude of Jesus is hostile to a literal interpretation of the marvel. "Is not the life more than the meat? Be not anxious what ye shall eat." Surely, Jesus did not curse the tree because it bore no fruit out of season to satisfy his desire. Happily, Luke throws light upon the perplexing passage. He omits the account, and gives instead a parable of a fig tree to which its owner came seeking fruit and finding none. He was minded to cut it down, but upon the entreaties of his husbandmen, consented to spare it yet another year. In the parable the tree signifies the Jewish nation. The interval, in Mark, between the curse and its fulfilment corresponds to that in Luke between the owner's visit and the time when his threat shall be executed. Even in the second gospel, coming between the triumphant entry of Jesus into Jerusalem and his expulsion of the traders from the Temple, the story has the appearance of symbol. The leaves which gaily fluttered in the breeze were those who had welcomed the advent of the Messiah. But no fruit is to be found. At the critical moment,

enthusiasm melted away like snow in spring time. The fact that the parable belonged to the period of Christ's Jerusalem teaching helped in its transfiguration. The visit of the owner to the tree became the sojourn of Jesus in the capital. The original tradition did not entirely perish, and was revived by Luke in accordance with the purpose expressed in his poem. We thus witness the process by which the parable became materialised into history, and the word of Jesus reported as his work.

The lesson is striking and suggestive. Upon the elaborate establishment of Judaism much labour had been spent. But the return was scanty. The Temple meant to be a house of prayer had become a den of thieves. As with a nation, so with an individual. Care and culture are in vain if the inmost, uplifting life be not drawn from the Eternal source. A fair exterior is no criterion of moral worth. Socrates was conspicuously ugly, but his peer was not found in Athens. The young courtier who heard Cromwell make his first speech was shocked by his appearance. He wore "a plain cloth made by an ill country tailor, his linen was plain and not very clean, and I remember a speck or two of blood upon his little band. His hat was without a hat-band. His stature was of a good size, his sword stuck close to his side, his countenance swollen and reddish, his voice sharp and untuneable. I sincerely profess it lessened much my reverence unto that great Council, for he was much hearkened to." But a life, forbidding on the outside was rooted in God. "His character," says the greatest historian of that period, "receives higher and wider appreciation as the centuries pass by. The limitations of his nature, the one-sidedness of his religious zeal, the mistakes of his policy, are thrust out of sight; the nobility of his motives, the strength of his character, and the breadth of his intellect force themselves on the minds of generations for which the objects for which he strove have been for the most part attained." "By their fruits ye shall know them." "Herein is my Father glorified, that ye bear much fruit, and so shall ye be my disciples."

THE FIRST CHAPTER OF GENESIS.

It has been surmised that the "waste and void" of Genesis i.—the chaos or Tiamat of Babylonia—together with the production of the firmament, land and sea, is a word-picture based on a scene from nature. The primal chaos, with its indistinguishable mixture of elements, is the landscape blurred and almost blotted out by fog. The separation of land and sea and the appearance of the firmament is the withdrawal of the shroud. The analogy may or may not be correctly applied, but it aptly represents the condition of the first chapter of Genesis now that the storm of criticism has cleared. For some years the real significance of this story of creation has been concealed by the clouds of controversy; now these clouds have passed

away, to leave it clearly and sharply defined.

Its central and, with a few minor qualifications, its sole aim is to exhibit the universe as the product of the creative activity of God. The exposition is as impressive and effective as it is simple. It begins with the affirmation that "God created the heavens and the earth," and emphasises it by enumerating some of the more prominent divisions. In this picturesque inventory the charm and power of the presentment lies. It is a word-picture of earth and sky (the universe as known to the writer), a sketch firm and vivid to impress the divine action on the mind, and not too crowded to disturb that impression. The incidental comments on the creative work—such as man's commission and his prerogatives—are strictly subordinate to the main theme. The grandeur of the narrative has tempted many to try to extract from it more than it contains—even Haeckel pronounced it a wonderful forecast of modern science. But nothing is gained by such attempts; they only weaken its directness of impression. It is a magnificent statement that the universe was created by God, a statement that grips and satisfies; and what more—in the narrative—is needed?

The essential character of the narrative can be still more sharply defined by contrasting it with what it is not. When Laplace submitted his nebular hypothesis to Napoleon the latter criticised it as containing no mention of God. "Sire," was the reply, "I have no need of such an hypothesis." There is no necessary irreverence in this attitude. A scientific cosmogony explores, or seeks to explore, the processes by which the universe has developed into its present state. When Laplace endeavoured to trace the earth's evolution from a fiery nebula he was not concerned with the initial creative act. When Darwin traced man's descent from the humbler forms of matter he was also occupied with secondary causes, and not with the first great cause. Strictly speaking, the first chapter of Genesis is not a cosmogony at all, and its value is, to a great extent, dependent on that fact. Science fixes its attention on the processes within the universe when it is in being, and its discoveries constitute our present cosmogonies. The Genesis narrative is a statement and a reminder of God's creative energy behind it all.

It is probably no exaggeration to say that it was fortunate that the writer was not encumbered with our more extensive knowledge of the universe. He had, of course, to express himself in terms of the knowledge of his day, and that knowledge was more easily handled than more complicated conceptions to exhibit graphically and impressively the divine creative power. The modern conception of evolution—one species passing slowly and through protracted periods into another, and the long vista of stupendous stages marking the history of the earth—tends to distract the mind's eye from the beginning. The six days of Genesis keep the drama in close touch with the Creator. The literal truth of successive creations in periods of twelve hours is irrelevant. It is simply a literary language, an artistic foreshortening to secure the desired impression, a mode of expression, a method of presenting and en-

forcing truth. It is possible, even probable, that the writer regarded his statements as literally true, but the belief is in no way vital to the conception. Its truth or untruth in no way impairs the impressiveness of the central theme even for the modern mind; and, in any case, it was this central theme that dominated the mind of the writer and controlled the whole presentment. He used the ideas of his day as the vehicle of his thought, and like all great literary productions it will not be displaced as a permanent embodiment of a fundamental truth.

The effectiveness with which the descriptive portion is made to contribute to the central theme has led to exaggerated and irrelevant estimates of its scientific value, and thence to criticism. The simple and only accurate way of regarding it is as an inventory of the more prominent items in the product of God's creative work. Viewed in this way it falls into its true place as a graphic sketch of the universe brought into being, and thus building up the idea of the divine creative activity. This is what it does, and all it does, whether the six-day framework was a reality to the author or merely an effective mode of construction. The various creative stages are represented in a natural way—leading up from the stage of man's future activities through the peopling of sky, air, sea and earth to man himself. It is the natural and most dramatic method of presentment, and contributes, along with the graphic terse description, to the one predominant impression on the mind. The predominance of man over the brute creation is a matter of simple every-day observation, and, indeed, one of the most striking features of the whole narrative is the directness and freshness of its appeal to the most modern mind. It is a picture of the universe as created by God, and it owes its permanent value to the writer's absorption in his supreme idea. It contains elements derived from contemporary thought, but the author's interest is not in the speculation of philosophy or in the results of science, and he gave to the world an expression of a fundamental belief that will live through all time.

A VISION.

After a visit to the pictures by G. F. Watts in the Tate Gallery.

I THOUGHT I heard a voice say "Come." Lifting my eyes I saw, as in a dream, a great Angel, and fancied it was he who had spoken. A little child was coming towards him and as I looked he smiled most divinely, and, lifting it in his strong hands, he placed it gently in the lap of another angel, who received it lovingly, bending over it, cradling it in her arms, and placing a little crown of light on its head.

The same voice spoke again, whether to instruct me or all the world, I know not. "This child is bidden to come to the Angel of Death. No earthly mother can love and hold her babe more tenderly. It will be safe with her till its mother claims it again, and the mother will have no fears now lest her child shall wander away from

her. Death, the mother-angel, will guard it for her."

* * *

"Come," said the voice again, and, turning my face away from the sleeping babe, I saw the figure of a slight delicate girl emerge from the shadows and stand trembling before the strong angel.

He, with a radiant look, spoke these words: "Come, my child, this is the path of life which you must mount. Trust me and fear not. I am Love, and will help you."

He walked up the steep difficult path before the girl for a short distance, then turned, and seeing her timid appealing look he bent towards her, stretching out his hand. She seemed to lay her fingers lightly in his, and to go forward supported by that strong helpful touch, and sheltered by the wide-spread wings. And as I stood below and watched I saw flowers springing all along the path where Love had stepped.

* * *

It then seemed to me that other forms approached, and looking again I beheld a group of three, who appeared to come forward steadily. One was a man, young and powerful, who seemed to look beyond the world with his far-seeing eyes. He carried a scythe, and walked hand in hand with a woman who was also young and strong. The woman held flowers in the lap of her robe, and, as I wondered who these might be, the voice of the angel said beside me, "These are Time and Death; do not fear them. Time, though you think it not, is ever fresh and young, and Death is gentle, gathering her flowers wheresoever she is bidden, and planting them where they will grow and blossom through ages of progress. Above them is the Angel of Judgment, with sword of fire and balance."

* * *

Again I heard the voice say "Come." And this time, as I looked, I saw an aged man, wearied with the work of this life, quietly awaiting his summons to the entrance of new life. At his side stood a gracious woman, in whose face and form I fancied that I recognised her who walked with Time. She touched the old man's hand with a mother's tenderness, saying simply "Come"; and I knew that he would go with her to rest and renewed life and joy.

* * *

Once more the Angel spoke, and this time it seemed to me that for a moment confusion reigned, but that his great calm voice brought back peace. Looking around me, the path of life had vanished, as had the figures which had filled my thoughts. Then in the twilight below I dimly discerned two forms on the ground. The white garments of the one, with her scattered flowers beside her, and the powerful form of the other with the scythe broken in two parts, would have left me utterly bewildered, had not the word "Come" again sounded close to me, this time as a silver clarion. Raising my eyes to the light above I saw the great Angel of Love, who, with arms stretched towards the heavens, prepared to wing his flight to the realms of eternal peace and progress; and I fancied I caught these words: "Time and

Death are overthrown and Love is triumphant!"

* * *

The vision faded, but the thought of the gentle mother-angel Death, carrying her flowers, cradling the babe, or calling the aged man to rest, and of the great angel Love brightening the path of life, and, rising in the end above Time and Death, remained with me and will not fade.

K. F. L.

THE PROBLEM OF THE GOOD CHILD.

NOT long after the great dockers' and railway-men's strike, an influential London newspaper commented on the need for such moral instruction of children as would ensure a higher ideal of civic order and discipline. Alongside this fact I may place an incident which took place at a conference which I attended during my teaching-tour in the United States last summer. A lady of wide experience in social reform movements asked me to tell the meeting how moral instruction might be applied to the problem of delinquent children. I beg the reader who is interested in education to note with precise attention the significance of these two attitudes, or rather, this attitude expressed in two slightly different manners. The implication is, that lessons in the art of living are naturally and mainly required by insubordinate and troublesome young people, while "good" children constitute no difficulty at all. After listening to hundreds of discussions on the subject of moral training, I am inclined to think that nine out of ten people regard such instruction as an ingenious device for correcting girls' and boys' bad habits and errors.

Now, I freely admit that the bad boy has his rights. We must not ignore him. Heaven alone knows what would happen to our ethical literature for the young, if the bad boy were to be forcibly abducted from the scene, and the writers of moral books had to make shift without his wicked pranks and his dreadful downgrade propensities. I fear it would mean the loss of a livelihood to many diligent authors, and the abandonment of a heap of projected Christmas gift-books to our young friends. But, with all respect to his bad eminence, I object to the evil boy's monopoly. If he and his comrades in gambling and hooliganism spread themselves over the auditorium and crowd out the well-behaved, I intend to call a pause in the proceedings, and to claim that the good children have as much part in the programme as the bad. Moral instruction is not to be treated as a handy auxiliary to the police. It is not a rod in pickle for delinquents. It is not a test from which nice-mannered children may be smilingly excused. It is—to come to the point—a noble exercise of the soul which is even more needed by "good" children than "bad"; and for this statement I will render four justifications:—

(1) The good children's thoughts of goodness are often narrow. They may

imagine that mere avoidance of flagrant faults is virtue; or that a vivid perception of the naughtiness of a neighbour is grace abounding; or that an obliging demeanour towards the family is the whole duty of the urchin. They may quite see the propriety of courteous airs towards a friend, but have overlooked a like obligation towards the general servant or the charwoman.

(2) The good children need to learn the meaning of principles underlying acts and speeches. To take two illustrations:—They may have an innate tendency to moderation in eating, drinking, and indulgences generally; indeed, millions of children are fortunately born moderate. They are therefore temperate without tears. It does not at all follow that they see the connection between temperance and civic efficiency. Luther Burbank's biographer states that on the great horticulturist's Californian estate, no assistant who uses tobacco or alcohol is allowed to handle the plants in the experimental grounds. Here, in a single flashlight, teacher and child alike can perceive the links that bind temperance to the social whole, and the principle is seen nourishing the roots of action. Or, again, the good children may recite with fervour a popular rhyme about helping an old woman across the road, and be willing to translate this ideal into the real. It does not at all follow that they comprehend the symbolism of the old woman, who, in effect, typifies the entire realm of appealing weakness, from a shipwrecked mariner to an oppressed class or persecuted race. The principle is that it is the duty of the strong to support the weak, with the corollary that the weak should venerate the strong. There are even profounder suggestions that still hide in the theme, such as the possible existence of elements of strength in the apparently feeble. Profound as this thought is, it can be more or less illuminated for children's eyes, and I know of nothing that is more important to a rational view of life and death. But there are virtuous souls who go all through their earthly pilgrimage without seeing the full bearing of this principle.

(3) The good children must be shown their intimate relation with the bad. They have to live with them in more or less proximity, in school, in play, in street, perhaps at home. Something has to be done. Even if the good child holds aloof from the wrong-doers (a very simple and genuine species of goodness), the aloofness must be conscious, deliberate, and practised with some eye to effect. Resistance may be offered, and there are various ways of resisting. Suasion may be exercised, and there are wise and foolish methods of suasion. Judgments will be formed as to the bad child's motives and intentions, and there are innumerable possibilities of mistaken judgment; and many of them can quite readily be understood by a child of ten. Moreover, it is a vital function of education to forecast the future duty. The good children will be taught that they are on the way to a mature citizenship, in which the sane and strong characters will have to bear the responsibility and burden of the world's administration, and the good will need to

conduct a republic from which the bad cannot be excluded.

(4) The good children, after all, will be none the worse if they are chastened by a sense of modesty. Virtue has its odious vanities in the child as well as in the adult, and vanity is a peculiar egoism which erects itself into isolation from the general mass, and asks for admiration. But this isolation is itself badness of a repulsive type; it is Pharisaism. One of the fine offices of the moral teacher is to unveil proofs of nobility even in the so-called bad, and he will, with some frequency, tell stories that are charged with this lesson.* Much care, of course, has to be exercised. We do not want to convey the impression that Uriah Heep is, if tested, a charming companion for a walk to Emmaus, or elsewhere. But it is legitimate, and even a grave duty, to hint in picturesque wise to children that—

"There is in every human heart
Some not completely barren part."

Perhaps (but I have my doubts), it is a wholesome part of ethics to feel scorn for sinners; perhaps young people may be rightfully encouraged to entertain such scorn. Nevertheless, I am sure sorrow is better than scorn; sure, also, that even children may be, in a measure, led to feel sorrow rather than scorn. I conjecture that vanity inclines to scorn, and modesty to sorrow.

Much more might be said. It will, I trust, be taken for granted that I do not propose to turn fifth-rate and tenth-rate children out of the ethical class. Poor souls, the more they keep company with their wholesome playmates the better for them; better also, it may be, for the good children. Or, if it is too much of an exaggeration to put the case in that phrase, one may at least affirm that an integral part of the education of well-behaved children is the establishment of a rational relation with the less right-minded types.

F. J. G.

CORRESPONDENCE.

UNITARIAN SERVICES AT CAMBRIDGE.

SIR,—I shall be glad if you will allow me to call the attention of your readers to the existence of our Unitarian services at Cambridge. With the beginning of the College year many who are in sympathy with our ideas will be coming up for the first time, who would probably be glad to attend and help us.

The services are held at 11.30 a.m. at the Assembly Hall, Downing-street, every Sunday during term, beginning on October 15, and are conducted by the Rev. E. W. Lummis. Any one attending will be heartily welcome. Further information can be obtained from myself.—Yours, &c.,

G. MOSTYN HERBERT-SMITH
(Hon. Sec.).

Trinity College, Cambridge, Sept. 27.

* The story of Burke, the Irishman, told in the article "Two Bad Men" in the Children's Page of THE INQUIRER a few months ago, is an example.

BOOKS AND REVIEWS.

NATURE AND SUPER-NATURE.

THE problem of the Supernatural is again a live theme of discussion. It is not merely that the "incident" of the withdrawal of the Rev. J. M. Thompson's licence as Dean of Divinity has shown us how difficult it is for modern orthodoxy to believe in miracle. It is that the age of Huxley and Spencer has yielded to that of Lodge and Bergson, and that this has shown us how difficult it is for modern heterodoxy to believe in anything except miracle. The bias of the really advanced man to-day is to feel the universe thrilling through and through with the Supernatural. Life is a perpetual and incredible marvel, a wonder that keeps the erstwhile rationalist wide-eyed with amazement. Many of our most cultivated minds are really beginning to suspect that natural science is a put-up job, elaborately perpetrated in its own practical and theoretical interests by the rationalising intellect. It is detected to be no adequate interpretation of life, and it convinces no one. We have discovered that its former anti-religious pretensions had an element of imposture as well as of arrogance. It is found out to be no more a satisfactory transcript of reality than a picture-palace show is a reproduction of the genuine movement of life. Both, at best, are only snap-shots artificially arresting the glow and the flow of life. What they offer is a rapid series of stops instead of a leisurely continuum of motion—"the flowing, flowing, flowing of the world." There is ever in the vital flux of reality something that froths over and refuses to be frozen. Carlyle's "cursed fraction, oftentimes a decimal repeater," perpetually spoils the efficacy of our trim scientific equations. Science has become for many a clever but convenient make-belief. We begin once more to go to Religion and to Poetry and to Art for the Living Presence of Truth.

This involves an enormous change in the feeling-tone and in the point of view of modern culture. It has given wild reactionaries like Mr. Chesterton the time of their life. They have seized a glorious opportunity to bolster up theological dogma and to run riot in a world of Irrationalism. They know quite well, and know how to avail themselves of the knowledge, that in the dark night of a universal agnosticism the creeds have every bit as good a right to swagger as natural science. On the whole a better right. For the creeds, however incredible, have some sort of distant and oblique reference to the mystery of things and offer a venerable protest against surrendering that mystery to mere mechanism. Natural science, however, has too often spoken as if its most passionate inspiration and triumph were to reduce the ineffable into a phonograph-record. Here, for instance, are a few delectable phrases from Dr. Carl Snyder's book on "New Conceptions in Science," which nothing but a new conception of intellectual humility could have penned. "No one who has once gained

a clear *historical perspective* may doubt the final result. Physical science will not stop short of a reduction of the universe and all it contains to the basis of mechanics: in more concrete terms to the working of a machine. . . . We may now change the tense of Tyndall's famous phrase and say:—"Science has claimed, and it has wrested from theology, the entire domain of cosmological theory." Lest these utterances should appear to suffer from an excess of modesty, another sentence or two must be added. "Not, then, to the Cæsars and Alexanders, not to the bandits and plunderers who have reddened history; neither to the dreaming messiahs whose hallucinations have filled men's minds with empty fancies—not to these should rise our pantheons; but rather to those who, in the pursuit of science and of truth, have added to the intellectual wealth of mankind. For these are the true gods, the real gods. *Eos salutemus et secuti laboremus.*" Now that's talking. It is the full-blooded rhetoric of scientific prophecy. We can see its flashing eye and the flush of its palpitation. And, observe that this appeared not in the Mid-Victorian period when science was still rollickingly drunk with success, but as recently as the chastened year of 1903. Yet how fearfully fast and far have we travelled since that dim age of eight years ago! We now definitely prefer the dogmas of orthodoxy to the flamboyancies of science, though we quietly smile with a comfortable and superior complacency at both. The Church has become far less presumptuous and more profoundly agnostic than the laboratory. Out of that intellectual agnosticism has arisen a revival of spiritual mysticism. The pulpit is no longer worried by the alleged conflict of religion with science, but proceeds to interpret life with a sympathetic sense of its richness and variety and inexhaustible vastness. Life is too big and too suggestive and too imperial to tolerate little border raids of the dogmatists of theology and science. Preachers and congregations are impatient of the pretensions of their petty warfare. Life is seen to be both natural and supernatural: nor can we any longer oppose the spiritual to the material except in a moral sense. The Rev. A. L. Lilley, deliberately declines to call his last volume of sermons "Nature and Spirit." He calls it "Nature and Super-Nature,"* because to him Nature is not unspiritual. In his prefatory letter to Miss Petre, the friend and literary executrix of the late Father Tyrrell, he says that he thinks of Nature not only as the sub-human world which is to our seeming governed by a constant order of succession, but also as all in the human world which has acquired the same appearance of being fixed, constant, habitual. "Nature and Spirit" would, therefore, have suggested an unreal antithesis. For "this nature is but spirit hardening itself, as it were, into habit that it may better subserve the interests of its own fuller freedom." Super-nature is the Divine Spirit, and the Divinely-informed human spirit, in the freedom of its perfect energy, spirit consciously seeking and battling for that freedom. From this

point of view he approaches the perennial theme of religion. He does not trouble us with a philosophical treatment of the problem of the supernatural, but he presupposes its solution on the lines indicated and quotes William Law. "A religion that is not founded in nature is all fiction and falsity, and as mere a nothing as an idol." Mr. Lilley's sermons, which are marked by all the disciplined passion and distinction of style which characterised his earlier volumes, show us how kindling a power religion may become when treated from this point of view. They are the meditations of a modernist offered to modernists—the fruit of an alert and live mind which has transcended the old antagonisms, both of systems and of sects, and sees in the struggle of Nature and Super-Nature the very process of universal life. Life to him is ever fresh and challenging, and he brings forth its eternal treasure out of the earthen vessels of the traditional faith. He teaches us that "it is the fate of all human experience to be . . . degraded when it ceases to be immediate and becomes merely derivative." The headings of the sections of his book, e.g., "The Epic of Redemption," "The discipline of Nature," are suggestive of his manner of dealing with the truths imbedded in the obsolete dogmas. The Church of England will not become either intellectually or spiritually bankrupt so long as it has preachers like Mr. Lilley to warn it that "if our quest of truth is to be, as it ought to be, a fragrant incense ascending to the God of Truth from the altar of our human lives, there are two things we must always keep in remembrance. The first is that where thought must be by its conditions more or less speculative, as in philosophy and religion, we must always keep it in closest touch with the actual witness of life. And the second is that no action of man's can be worthy which is not rooted in a ground of continuous and increasing thought."

J. M. LL. T.

THE CRIMINAL AND THE DEGENERATE.*

THE revolution which during the last twenty-five or thirty years has taken place in the attitude of society towards the criminal owes its inception largely to the work of Cesare Lombroso; and the world-wide desire on the part of foreign nations to contribute to the statue which is to be erected to his memory in his native town of Verona is a well-deserved tribute to his genius. Lombroso's theories have found practical expression in such institutions as the well-known reformatory at Elmira, and in what is known as the Borstal system in England, in juvenile courts, and in various methods of putting offenders on probation. But, in spite of the fact that both in Britain and America his ideas have permeated our thought and

been powerful in shaping our action, his great work *L'Uomo Delinquente* ("Criminal Man") has not yet been translated into English. Hence a very cordial reception will doubtless be given to the English summary of that work made by the daughter of the author, and revised by himself just before his death. It is a summary that the volume modestly professes itself, but in using that word one feels one is doing less than justice to what is really a most interesting original exposition, both brief and well balanced, made "with precision and loving care" by one who has worked with the great criminologist from childhood.

What are we to do with our criminals? is a pressing practical question; but before we can answer it properly we must ask a more fundamental one. What *are* our criminals? How do they come to be? What is there in their constitution or environment which causes their hand to be against every man?

According to Lombroso, about a third of the whole number of law breakers consists of "born criminals," persons doomed to a life of crime even before their birth. In these people a number of physical anomalies, such as projecting jaws, receding forehead, large and ill-shaped ears, sinister wrinkles, disproportionately long arms, tend to be found; none of these signs, however, supplies us with an unfailing index of criminality, for all occur, though less frequently, among normal people, and may fail to occur in criminals. Too much stress must, therefore, not be laid on the external symptoms; nevertheless, criminality is the result of a definite morbid condition of the organism, and is as distinctly a disease as tuberculosis. The "falling sickness" or epilepsy, the mysterious *morbus sacres* of the ancients, is the genus of which criminality is a species. In ordinary epilepsy the irritable condition of the brain manifests itself in violent seizures and convulsive attacks; in the criminal the irritation does not work itself out in this explosive way, but, acting continually, affects the whole psychic life of the individual.

But why, it may be asked, should a nervous malady take the special form of anti-social acts. Here Lombroso's answer is that reversion to a primitive type is a common sign of degeneracy in nature; in certain conditions the garden rose will assimilate itself to the common dog rose of our hedges; the dog, left to run wild, comes to resemble the wolf; and so the criminal, a degenerate being—one incapable of full development—reverts to the brutal egotism of his long-dead ancestors; he is an atavistic being, the living representative of a vanished race.

Sometimes the morbid condition manifests itself in an even more terrible and mysterious way, subverting for a period the character of one who till then had been a peaceful and law-abiding person. The attack may last a few minutes only or several months. While it lasts the sufferer may be dazed and mute, may talk incessantly, or may even continue his ordinary occupations. On recovery he is usually ignorant of his own actions during the seizure, or retains only a vague recollection. Loss of consciousness, however, is

* Nature and Super-Nature. By A. L. Lilley. London: Francis Griffiths. 3s. 6d. net.

* Criminal Man according to the Classification of Cesare Lombroso, briefly summarised by his daughter, Gina Lombroso Ferrero. G. P. Putnam's Sons. Price 6s. net.

not a necessary concomitant. In evidence of this the following case is cited by Signora Ferrero. "A servant, after forty years of faithful service, murdered his old mistress during the night, having previously cut all the bell wires to prevent communication with the other servants. He escaped with some valuables, but returned in a few days and gave himself up to the police, to whom he gave a detailed account of his crime without showing either horror or remorse. He was tried and condemned, and a few months later was again seized with epileptic fits during one of which he died."

This variety of the disease, which is sometimes accompanied by an insatiable thirst for blood and violence, together with an increase of muscular strength and apparent lucidity of mind, has been distinguished as psychic epilepsy.

As mentioned above the born criminal accounts for only about a third of the total number of criminals; the remaining two-thirds consist of more or less normal people who in a favourable environment might have shown no signs of their disease. In their case a permanent cure may be effected. But in the case of the born criminal unless, as is suggested, we can place him in surroundings where many of his vices become virtues, i.e., in conditions resembling those of primitive man, permanent segregation is the only defence of which society can avail itself. And although a full understanding of his unhappy nature would probably lead us to pity rather than to reprobate, yet, when we remember the terrible consequences of leaving these degenerate beings at large, when we know that the Jukes family tree, according to which 77 criminals, 142 vagabonds, and 120 prostitutes were all derived from one drunken ancestor, is only one out of many, we must agree that it is a sinful apathy which hesitates to take effective steps to prevent the wanton perpetuation of such degradation and misery.

Direct heredity from criminal parentage or indirect heredity from a degenerate family, with frequent instances of nervous diseases or alcoholism in its members is, according to Lombroso, the chief organic cause of criminality. The whole tendency of his work is to emphasise the physiological and therefore the deterministic aspect; and, while not underestimating the value of his contribution towards the understanding of a difficult question, we must point out that there is a great danger that this physiological explanation, which looks upon crime as the product of a diseased nervous system, should be regarded as ultimate. In contradistinction to this, we maintain most strongly that, for all mental anomalies there must be a psychological explanation which goes far deeper than any mere physiological explanation can. This we believe to be a necessary presupposition of any idealistic interpretation of the world; and while mental science is certainly not yet in a position to offer any such explanation, there are in recent psychological work many indications that a knowledge of the laws of human personality will, in course of time, enable us to amend our social sores from within in place of tinkering perpetually at mere externals.

M. D.

LITERARY NOTES.

DR. A. C. MCGIFFERT has completed an important book on "Martin Luther: the Man and his Work," which will be published shortly by Mr. T. Fisher Unwin. Among Mr. Unwin's other new books are biographies of Benjamin Waugh and James Hutchison Stirling; "Pilgrim Life in the Middle Ages," by Sidney Heath; "Tolstoy," by Romain Rolland, translated by Bernard Miall; and "Main Currents of Modern Thought," a study of the spiritual and intellectual movements of the present day, by Professor Eucken, translated by Meyrick Booth.

MESSRS. MACMILLAN announce a translation of Professor Bergson's short treatise on Laughter. "Le Rire" is now in its seventh edition, and has been translated into Russian, Polish, and Swedish. The translator points out that apart from its fine literary quality, its success is due partly to the novelty of the explanation offered of the comic, and partly also to the fact that incidentally other questions of still greater interest and importance are discussed.

"THE RECORD OF AN ADVENTUROUS LIFE," by Mr. H. M. Hyndman, will be issued by Messrs. Macmillan & Co., next week. It is a frank and vigorous account of a varied career that should surely be widely read. The author's connection with the early phases of the Socialist movement in England, and his friendship with Mazzini and Marx, afford material of special interest. Other chapters deal with foreign journeys in Australia, the South Sea Islands, India, and America, while personalities dealt with at length include not only Mazzini and Marx, but George Meredith, Disraeli, Clemenceau, William Morris, and Randolph Churchill.

MR. LEE WARNER announces that he will issue in October a book of special interest to Dante students on "Portraits of Dante from Giotto to Raffael," by R.T. Holbrook. Special attention has been devoted to the illustrations which will form a collection of unusual interest. He will also have ready shortly "The Dialogues of St. Gregory," now first reprinted from the English translation of P. W., 1608, re-edited by Prof. Edmund G. Gardner; and a revised and richly illustrated edition of "The Life of S. Bernardine, of Sienna," by Paul Thureau Dangin, translated by the Baroness von Hügel.

An important work by Dr. Wallis Budge, "Osiris and the Egyptian Resurrection," is in the press. It is a comparative study of modern African and Ancient Egyptian religions to show how truly indigenous is the cult of the death and resurrection of Osiris. There will be many illustrations of the text. This will also be published by Mr. Lee Warner.

MESSRS. LONGMANS have in the press a volume of "Letters to William Allingham," edited by Mrs. Allingham and E.

Baumer Williams. The book opens with Allingham's correspondence with Leigh Hunt, Emerson, and Arthur Hughes. The rest of the correspondence includes letters from the Brownings, the Carlyles, Clough, Dickens, Thackeray, Landor, William Morris and many others.

MESSRS. LONGMANS' other announcements include a new book by the late Professor William James, "Memories and Studies"; a translation by Mr. Archibald Henderson of the appreciation of William James by M. Emile Boutroux; and "God in Evolution, a Pragmatic Study of Theology," by Mr. Francis Howe Johnson.

MESSRS. JAMES CLARKE & Co. will publish immediately "John Smith the Se-Baptist, Thomas Helwys and the First Baptist Church in England, with Fresh Light upon the Pilgrim Fathers' Church," by the Rev. Walter H. Burgess. Original documentary sources are largely drawn upon and fresh light is thrown upon the Church of the Pilgrim Fathers. This claims to be the first book in which the true affiliation both of Thomas Helwys and of John Robinson, pastor of the "Pilgrims," is indicated. Besides dealing with the fortunes of the Separatist movement in Nottinghamshire, Lincolnshire and Holland, this work indicates the general course of religious affairs under Elizabeth and James. Those who desire to study the origins of Nonconformity or trace the development of the principle of religious liberty in England will find ready to their hand in these pages much material not easily accessible elsewhere.

AMONG the many able servants of the Bible Society, only one has attained high distinction in literature. George Borrow's literary impulse and effort were coloured by his relations with the Society, which furnish him with materials for his first successful book. A few years ago, among the archives of the Bible House, there was discovered Borrow's correspondence with the officials of the Society during the whole time that he served as its agent. These documents, which had been given up as lost, include more than a hundred autograph letters, written characteristically in Borrow's incommunicable manner. The MSS. also include reports of his experiences both in Russia and in Spain. The Committee of the Bible Society have decided to publish these documents *in extenso*, and have entrusted the editorship to their literary superintendent, the Rev. T. H. Darlow. The volume, which will be issued this autumn by Messrs. Hodder & Stoughton, consists for the most part of entirely new matter, which throws fresh light on Borrow's picturesque personality.

SOCIAL workers will be interested in the publication by Messrs. Mowbray of a series of Christian Social Union Handbooks, edited by Canon Scott Holland and issued under condition sanctioned by the Central Executive of the Christian Social Union. They are contributed by writers of acknowledged authority. The first volumes are "Our Neighbours—A Handbook for the C.S.U.," by the Editor;

"Christianity and Citizenship," by the Rev. W. E. Chadwick, D.D.; "The Boy and His Work," by the Rev. Spencer J. Gibb; and "The Social Teaching of the Early Church," by the Rev. A. J. Carlyle, D.Litt.

PUBLICATIONS RECEIVED.

MR. JOHN MURRAY:—The Book of the Spiritual Life: The late Lady Dilke. 2s. 6d. net.

MESSRS. CONSTABLE & Co., LTD.:—Boy Labour and Apprenticeship: Reginald A. Bray, L.C.C. 5s. net.

CONSTITUTIONAL PRESS:—No Surrender! Being the Story of the Siege of Derry, 1688-9: L. Cope Cornford. Price 2d.

MR. T. FISHER UNWIN:—Two to Nowhere: A. St. John Adcock. 6s.

MR. E. C. TAYLOR:—Woman in the Church and in Life: Elizabeth Fox Howard. Price 1d.

MR. W. SESSIONS, York:—The Christian Message for the Twentieth Century: Dr. Geo. A. Barton. Price 1½d.

SUNDAY SCHOOL ASSOCIATION:—A Year's Lessons for Infants: Dorothy Tarrant. 6d. net.

MISCELLANEOUS.

The Quest: A Quarterly Review; Cornhill Magazine, October; Contemporary Review, October.

FOR THE CHILDREN.

"FOLLOW MY LEADER."

ALL boys and girls must know that simplest of all games "Follow My Leader." Someone is chosen to lead, and all the rest of the players have to do exactly as he does—walk, run, hop, dance, touch this thing and the other. That is very much how we learn right from the beginning of life. We start to walk and talk by imitation. We try to get upright like our fathers and mothers, and we try to make the sounds we hear them making. There is a story of an Indian Emperor who wanted to find out what kind of a religion a child would find for itself if it was not taught anything. So he had it put in a tower; it was to be fed and nursed, but nobody was to speak to it. After a long time it was taken out, and what do you think happened? You can guess. It was dumb. At home we want to do what our elder brothers and sisters are allowed to do, stop up late, go out when we please, &c. At school we long to do what the bigger boys and girls are doing. In a very delightful story called "Paul Kelter" we are told how Paul tried to run in a paper chase. But he was a little boy and could not keep up with the hounds. He could not go home and say he had failed, so he went part of the way they had gone, though ever so far behind, and went purposely into the mud so that his parents might think he had been following with the others. How like us that is! I remember how hurt I was when, playing football at school for the first and last time, and acting as goalkeeper, I ran out, missed the ball, and had my ears boxed for allowing the other side to score a goal. Other boys could have stopped that ball, why couldn't I?

The pity of it is that we often try to copy others not in the good, but in the bad

things they do. Boys will try to smoke and even swear because older boys do so; girls will be rude because they know a bigger girl who behaves rudely. Like the children who followed the Pied Piper of Hamelin until he led them all into a cave so that they were never more seen, we follow people who take us into evil. Do you remember how Christian and Hopeful followed one who had a sad name and came to an unhappy end? They got tired of the straight road, as you sometimes get tired of school or work, and they climbed over a stile thinking it would lead them by a nearer way to the heavenly city. They commenced to follow a man whom they thought must be going there too, but they didn't know his name or they would not have done so. It was Vain-Confidence. We may take that to mean a man who trusts in something that is useless to trust in, the boy who believes in luck and chance pulling him through, rather than a strong effort of his own. Just as when we write in our copy books we are apt to copy the last line we have written instead of looking right away to the beautifully penned line at the top, so we are inclined sometimes to follow people who are far from being real patterns. For us Jesus is the best pattern; to follow him as leader is to go the way that is best pleasing to God and most helpful to men. In our arithmetic books we have examples given us to guide us in working sums for ourselves; in our lives we have a great example to show us how to live.

Every boy and girl will know that there is one very important thing about a leader—he faces all the dangers first, like the Eastern shepherds. Whatever mountains have to be scaled or streams crossed, he faces them first. It reminds me of one of Talbot Baines Reed's delightful stories for boys, "The Master of the Shell." One of the masters at the school which the story describes was very much hated. So much so, that one Guy Fawkes Day the boys belonging to one particular form made a figure as much like him as possible from rags and straw and other materials likely to burn easily. It was seen who it was intended to represent, and the whole of the form was punished for the offence. They were to have their playtime when all the other forms were at their lessons, and they were not to have so much. The master of the form resolved to share his boys' punishment; he helped them all he could when they worked alone, he joined in their sports when they played alone, and through the help he was able to give them his boys became far more clever at sports and far better at their work than ever before, and when the matches and the examinations came round they surprised the rest of the school by the way in which they performed. Now in Jesus we have a leader like that. He lived our life, he endured all the unhappiness that came through the wrong-doing of his fellow men, and it is because he has been through the troubles we have to endure that he is such a help to us.

We are certain in some way or other to become leaders ourselves. If we talk about following Jesus, people will look to us to lead them aright. Just as we used to copy our elder brothers and sisters, they will copy us. Laura Richards has a

parable about a boy who was showing his little brother a picture book. "Don't show him such ugly pictures," said their mother. "Oh," said the elder boy, "I will show them to him, and then he will know bad people when he sees them and learn not to have anything to do with them." The next day the mother saw the little boy making faces. "What are you doing that for?" she said. "I'm trying to make faces like the pictures," was the reply. Let us so try to live that if anyone copies our lives they will be copying the life of Jesus. If we think about Jesus as soldiers would of their general; if we look at him as we can in the New Testament, we shall find ourselves becoming like him. The great American writer, Hawthorne, tells us of a boy who lived in a village just outside of which was a wonderful stone carved like a very fine face. The legend was that some day a man would come with a face like the stone face, and be a great leader of his people. This particular boy heard the legend; day after day he went to the rock and looked at the face; he was always thinking of it, and one day when he was getting to be a man he stood up at a meeting and the people called out, "This is the man with the great stone face, this is our deliverer." He had looked at the image; he had become like it. Paul tells us to be followers of God. That is the way to be God's follower. To look at the life of Jesus and try to live like him, for in him God wrote his message for us.

W. K.

THE SOCIAL MOVEMENT.

THE UNIVERSITIES AND THE WORKING CLASSES.

THE Workers' Educational Association is heartily to be congratulated upon the success of the movement initiated by it two years ago to bring London University more within the reach of manual and other workers unable to take advantage of the ordinary university classes. A joint committee consisting of several representatives of the University and seven of Labour organisations was formed, and started with the establishment of tutorial classes. In the first year there were 5 classes and 125 students, last year 16 classes and 430 students, while the present season starts with 22 classes and about 600 students. The latter met at the University Buildings on Saturday last to hear a general inaugural lecture from Mr. Graham Wallas, who took as his subject "Social Invention."

* * *

To the *Morning Post*, which alone, we believe, of the London dailies, thought this remarkable meeting worthy of notice, we are indebted for the following abstract of Mr. Wallas' address:—

Mr. Graham Wallas, who had been selected to give the inaugural lecture, selected as his subject "Social Invention." He pointed out that while it was true that it was only by mechanical invention that it had been made possible for seven millions of people to live together in London, it

was also true that it had only been made possible by certain social inventions—representative government, the permanent official, the London policeman, some method of raising rates and taxes, and so forth. It would have been impossible for railways, tubes, and other similar conveniences to exist had it not been for the invention of the limited liability company, and existence in large communities would be impossible without the proper administration of public health. London University itself was the invention of Jeremy Bentham. But social invention had not kept pace with mechanical invention. What we had was still shockingly inefficient. So urgent was the need that he would prophesy that anyone standing in that hall 150 years hence and looking back upon that period would say it was a period marked by the growth of social and not merely mechanical invention. The mere invention of machinery had created an enormous mass of wealth held under different conditions from any ever before known in the world's history, and this was bound, unless it was controlled, to result in confusion and disaster. The new employing forces were impersonal, and it was this that was leading the workers to insist that they should be consulted as to the conditions of their labour. No body of people was so well able to train social inventors as the Workers' Educational Association. Nobody had ever, for instance, made a serious study of the home customs of the artisan class. It could not be done by University professors. Would it not be possible for them to have a class composed entirely of women students who would try to invent what would be under modern conditions the day's work and the day's arrangements in a house without domestic servants? How ought the rooms to be used? Ought there to be a parlour which nobody used? If so, why? There was indeed an enormous field for the social inventor.

"BLIND ALLEY" OCCUPATIONS.

AN interesting meeting was held on Tuesday evening last at the Ashton (Lancashire) Town Hall, convened by the chairman and secretary of an advisory committee formed a year ago to deal with problems of juvenile employment. The meeting, which consisted of representatives of religious, social and industrial organisations of Ashton, Dukinfield, Stalybridge, and Denton, discussed the after-care of the young for whom employment had been found by the committee through the local Labour Exchange. Addresses were given by the Rector of Ashton, who presided, Mr. T. C. Horsfall, Mr. C. E. B. Russell and Miss Eleanor Rathbone. The Chairman said that during the past year there were not sufficient applicants for the places offered. 979 applications for the employment of young people had been received, 665 for boys and 324 for girls. Places had been found for 675 of the 979, but what had become of the remaining 300? There ought to be, he thought a register kept of children, as they left school, showing the kind of work the child was going to. Mr. T. C. Horsfall spoke of the absurdity of allowing the system of training our young people to come to

an end at the very time when the temptations of human life were strongest. He described with strong approval the system of after-care practised at Munich, where they had compulsory continuation schools. Mr. C. E. B. Russell said that undoubtedly a large percentage of the loafers of Manchester were the direct result of allowing children to take the first job that came their way without care on the part of teacher, parent, or anyone else.

NEWS IN BRIEF.

THE anniversary meetings of the Deutscher Protestantenverein, which this year promise to be full of interest, will be held at Berlin on Wednesday, Thursday, and Friday, October 4 to 6. The Rev. V. D. Davis, B.A., will attend as the representative of the British and Foreign Unitarian Association, and the Rev. C. W. Wendte, D.D., will represent the Committee of the International Council.

THE programme of lectures at Manchester College, Oxford, for Michaelmas term has just been issued. In addition to the ordinary courses by members of the staff, Professor Jones will deliver eight lectures on "Spiritual Realism," and the Rev. R. Travers Herford six lectures on "Pharisaism and the New Testament."

THE Rev. H. McLachlan, M.A., B.D., of Bradford, has been appointed Tutor and Warden at the Unitarian Home Missionary College, Manchester. Mr. McLachlan was formerly assistant to the Rev. C. Hargrove at Leeds for three years, and was appointed minister of Chapel-lane, Bradford, in 1909. He is a graduate of Manchester University, and took the B.D. degree in 1906.

THE programme of the Autumnal Meetings of the British and Foreign Unitarian Association at Bury, on Wednesday and Thursday, October 18 and 19, has been issued. On Wednesday 18, there will be a discussion on "Recent Developments in Religious Thought," introduced by Dr. Mellone and Dr. Tudor Jones. In the evening there will be a service conducted by the Rev. John Evans at which the Rev. W. G. Tarrant will be the preacher. Thursday will be devoted to conference on various subjects, and in the evening there will be a public meeting at which Mrs. Sidney Martineau, the Revs. C. Hargrove and W. Copeland Bowie, and Messrs. H. G. Chancellor, M.P., and C. Sydney Jones, are announced to speak.

THE Rev. Stopford A. Brooke has consented to preach the sermon in connection with the annual meeting of the Provincial Assembly of London and the South-Eastern Counties, which will be held on Wednesday, November 22, at Essex Church, Kensington.

THE National Unitarian Temperance Association is making a special appeal for increased membership and for donations to meet a financial deficit. The hon. secretary is Mr. E. F. Cowlin, 40, Marler-road, Forest-hill, S.E.

WE called attention last week to the work of Albanian relief in which Miss Edith Durham is engaged at present. We are asked to state that any donations which our readers may be disposed to send should be paid to Miss Durham's account at the Union of London and Smith's Bank, Swiss Cottage Branch, 1, College-crescent, South Hampstead, N.W.

THE response to Miss Dendy's appeal in our columns last spring for help for her work among the Feeble-Minded amounted to £34 10s., a much smaller sum, we are sorry to say, than last year. Her "Healthy Children" appeal, which appeared last week, has brought in £7 3s. from 25 subscribers. There is urgent need of more. Miss Dendy's proposal is that fathers or mothers should send 1s. (or more) for every healthy child in their own homes. Contributions should be sent to Miss Dendy, 13, Clarence-road, Withington, Manchester, and not to the Editor.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Cullompton.—At Cullompton, the Sunday School anniversary is associated with the harvest festival, and last Sunday's celebration, as well as Monday's tea party, was specially successful. The preacher was the Rev. Thos. Graham, of the Bristol (Lewins Mead) Mission, and on Monday evening he gave an address on Domestic Mission Work.

Leeds: Hunslet.—In connection with the settlement of the Rev. Horace W. Tavener as minister of the Unitarian Church, Hunslet, Leeds, an induction service was conducted last Saturday afternoon by the Rev. Dr. J. Estlin Carpenter (Principal of Manchester College, Oxford), and the Rev. Charles Hargrove. The congregation included several of Mr. Tavener's future ministerial colleagues, as well as ministers from other connections. Dr. Carpenter, in delivering the charge, remarked that for many years Mr. Tavener had sought opportunity to preach the Word, and in the streets of London and Liverpool had learned something of the hard facts of life, and had supplemented his studies by gaining a practical knowledge of the organisation of a great mission and a familiar acquaintance with some of the homes of the people. Forty years ago Hunslet claimed to be the largest village in England. It was proud of that distinction it had lost it now, for it had been merged into a great city. They now found there new industries, the factory and the forge; but they had the same human nature with the same needs and the same temptations. In looking round the streets of Hunslet no doubt Mr. Tavener had asked himself, "Who is sufficient for these things?" But the answer to that was given with encouragement and trust, "Our sufficiency is of God." In the evening a public meeting of welcome was held in the schoolroom, presided over by Mr. Grosvenor Talbot, who was supported by the Revs. Chas. Hargrove, W. R. Shanks, G. A. Ferguson, E. W. Lummis, F. Wrigley, and J. J. Graham; Mr. Simeon Hall, Mr. John Thornton, and Miss Whiteley (Sunday school and allied institutions). Mr. Paul Woffindin

(chairman of the Church Committee) was unavoidably absent through indisposition.

Leicester.—During the summer considerable improvements have been carried out at the Great Meeting Sunday-schools, at a cost of nearly £170, and the collections at the harvest festival, last Sunday, were devoted to clearing off this charge. The Rev. E. I. Frupp preached morning and evening to large congregations. A tablet to the memory of the late Miss Edith Gittins, subscribed for by members of the Great Meeting congregation, has just been placed in the chapel. It is in bronze, with marble base, and bears the following inscription:—"To the honoured memory of Edith Gittins. Born 1849. Died 1910. Erected by this congregation in grateful appreciation of her invaluable work in the Sunday School, the Women's Friendly Society, and other institutions. Her spiritual force and insight, and the courage of her strenuous life, were an example and an inspiration. 'Fervent in spirit; serving the Lord.'" On each side of the inscription is a floral design.

Loughborough.—On Sunday last the Rev. W. H. Burgess concluded his ministry in the joint pastorate of Loughborough and Ilkeston. Good congregations assembled at the farewell services. At the close of the evening service a short meeting was held. Alderman William Moss, J.P., said they could not let Mr. Burgess go without giving some tangible mark of their regard for him. It was a difficult piece of work to which he had come six years ago, and he had given himself with unwearied devotion to the task. They wished both Mr. and Mrs. Burgess every blessing wherever they might be called to labour. Miss M. V. Allkins, after a few words of generous appreciation, presented Mr. Burgess on behalf of members and friends with a purse of gold. Mr. J. C. Bexon, the superintendent of the Sunday school, spoke for the workers in the Sunday school. In accepting the gift Mr. Burgess said he was greatly moved by the kindly thought that had prompted them to make it. He had worked very happily amongst them, and on behalf of his wife and himself he thanked them for all their kindness and forbearance.

Southampton.—On Sunday, September 10, 1911, re-opening services were held in the Church of the Saviour. The Rev. A. R. Andreae, M.A., preached morning and evening. The church has been restored to commemorate the jubilee year of its opening, and in memory of its founder, the Rev. Edmund Kell, M.A. The congregation made a special effort, and through the generosity of numerous friends they have been able to expend over £350 in restoring the roof and stonework and the interior of the building. Further defects came to light as the work proceeded, and about £15 is still required. It is hoped that other friends may feel kindly disposed to help to raise this comparatively small sum, so that the congregation may not be hampered with any debt.

Southampton: The late Mrs. Spencer.—The congregation of the Church of the Saviour, Southampton, has lost an old and tried friend in Mrs. Spencer, who passed peacefully away

on September 18, in her 84th year. The funeral was conducted by the Rev. A. R. Andreae and her old friend, the Rev. H. Shaen Solly. She came to Southampton from Wakefield in 1853, shortly after her marriage to the late Benjamin K. Spencer, and attended the services at the old chapel in Canal Walk, where the late Rev. Edmund Kell had not long commenced his ministry. A close friendship sprang up between the two families, and Mr. Kell used to speak of Mrs. Spencer as his "right-hand man." She shared her husband's interest in the building of the present church in London-road, between 1859-60, and throughout her long life gave the congregation the services of a true heart and a wise head. As late as September 10 she came down to the church to join in the re-opening services after the restoration of the building, which had been undertaken in memory of Mr. Kell, to celebrate the jubilee of the church. It cost her a great effort, and her eyesight had so failed that she could not see the completed work; but it gave her happiness as she said to feel that Mr. Kell would be pleased, and to be among the congregation once more. Some one called her "the Mother of the congregation," and the name expresses a great deal of what her presence meant. Outside the congregation there have been many orphans and widows who owe their homes in the Orphanage and Almshouses solely to her energetic sympathy. In the larger field of national life she also took her part. From her earliest days she showed an active interest in women's movements and was one of those who collected signatures for the first Women's Suffrage Petition presented to Parliament. Indeed, her one ambition was to live long enough to have and use a vote.

Stockport.—The Rev. B. C. Constable concluded his ministry at Stockport of nearly 21 years on Sunday last. There was an unusually large congregation in the morning. In the afternoon he was presented by the Sunday school with a handsome set of cutlery, Col. J. G. Johnson being in the chair. The presentation was made by Mr. W. Lowe, one of the oldest scholars. In the evening the church was practically filled, and at the close of the service large numbers lingered outside to shake hands with Mr. Constable. There were very many expressions of regret at his departure, appreciation of his services, and best wishes for his future welfare.

Walthamstow.—At the conclusion of the evening service at the Walthamstow Unitarian Church last Sunday, the Quarterly Congregational Meeting was held, at which it was decided to hold an open meeting after the usual evening service on the last Sunday in each month, when questions arising out of the month's sermons may be put to the minister.

Harvest Festivals.—We have received reports of Harvest Thanksgiving services from Chatham, Halifax, Leicester (Great Meeting), Cullompton, Walthamstow, and Bolton (Halliwell-road).

congregation, chiefly consisting of Indians, to join the new Maharajah in a last prayer for his father. The young Prince advanced to the catafalque and stood in silence a moment, then said in a subdued voice, "In the name of God, the Almighty Father, I commit these last remains of my beloved father to your care. The immortal will always live, but the mortal dies and perishes in the flame. God keep and bless him in your holy care." He touched the Union Jack which covered the coffin and saluted. The service was concluded by the sounding of the "Last Post" by the Grenadier Guards.

A SHEPHERDESS OF THE PEOPLE.

It is to be hoped that someone will be inspired to carry on the useful work of Miss Irby, of Serajevo, who has just died at the age of nearly eighty. For forty-five years she has done social and educational work of great value among the Serbs, Albanians, Turks, and Croats. The late Monsignor Dionysius, Archbishop of Belgrade and Metropolitan of Serbia, once paid the following fine tribute to her work:—"We are at a loss to express to you adequately our abiding affection for your personal service of many years and for your never failing sympathy, our deepest gratitude for your wise counsel, our admiration for your loving help to the daughters of our people in training them to become good wives and mothers. . . . Madam, I need not tell you what you must know—you are loved wholeheartedly throughout Serbia as well as Bosnia and Herzegovina. In our schools and in our homes your work is known. In our churches we pray for you. Your name is venerated, and in every house you deign to honour by a visit you are a welcome guest. No Samaritan could have helped as you have done the victims of thieves, no one could have poured oil and wine into the wounds of suffering humanity more generously than you have done; no shepherd ever tended his flock with the watchful care you have shown. May Almighty God spare you to be the great shepherdess of our people!"

POETRY IN RELIGION.

The *Christian Register* has an interesting article on 'The Poetic Element in the Rising Faith,' by William C. Gannett. Christianity, he points out, has two great sources of poetry, the Creed and the teaching of Jesus himself. "The saints' legends, the miracle plays, the art of the Church, the poems of Milton and Dante,

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NOTES AND JOTTINGS.

FUNERAL OF THE MAHARAJAH OF CUCH BEHAR.

The remains of the late Maharajah of Cuch Behar were cremated at Golders Green last week, and at the wish of the King full military honours were given. The funeral service was conducted by the Rev. P. L. Sen, the private chaplain to the late Maharajah's family. The Brahmo Samaj service was recited by the minister and then translated into English. After the address the Rev. P. L. Sen invited the

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the allegory of Bunyan, the friar's story preaching, the modern revivalist's vivid appeals, the Jesus hymns of the singing congregations have poetry largely due to this creedal source. The lines of the great English poets, Shakespeare, Tennyson, Browning are inlaid with allusions to it. All the preachers, of course, have had this great common treasure of poetic subject and poetic symbolism at their command."

* * *

Mr. Gannett then discusses the teaching of Jesus and the sources of its poetry in Nature and Life, and the common experiences of ordinary men and women, the "wayside robber, the reckless son and the loving father and the house mother, the field flower, and the flying bird." Turning to the religious life of to-day he asks what are its poetic appeals. We have the inherited imagery of the Christianity of the past and of the Bible, though we have no more Passion plays arising, no martyrs, or crucifixions of the same dramatic kind. But we have still the sources of Jesus' imagery—Life and Nature, and "hete, for the coming Faith, lies gain. . . We see so much more in Nature and Life to-day than ever before. Vast, complex, intricate, subtle grows the outward world as science reveals it; vast, complex, intricate, subtle, the inward world also, as developing consciousness reveals it. Each secret disclosed without or within becomes a gate to new reaches of mystery. And with so much more to see, then so much more

to feel." The writer goes on to assure us that "the splendours of poetry lie on before. The poetry of the coming faith will be less dramatic than that of old but more mystic, its ethics much nobler, its passion a passion for goodness and service."

RELIGIOUS REFORM IN JAPAN.

The *Universalist Leader* for September 2 has a very interesting article on "Religious Reform in Japan" by Mr. Tetsujiro Inouye, a leading Japanese psychologist. The subject is approached with a freshness and freedom from bias, difficult for Europeans to attain. Mr. Inouye maintains that a complete religious reform is necessary in Japan. "Wise reform imparts new life to a senescent faith and gives hope of a useful future." He then examines Buddhism and Christianity as they exist in Japan and suggests how each could be vivified and adapted. It is significant of his point of view that he does not even hint that either should supplant the other.

* * *

In Japan, Christianity and Buddhism are brought face to face and Mr. Inouye believes that "the fact of these two religions impinging on each other gives hope of a higher creed growing out of them both." Judging the question from the "national" point of view, he says "If they both continue as competing rivals they are a menace to the internal harmony of the nation. Unity of race, of

language, of customs, manners, laws is essential for the greatness of a nation and diversity in these may bring about disruption of the patriotic sentiment." . . . "In Japan there are several creeds competing for national favour and the Government is pledged not to intervene. Religious reform therefore must come from the people, and the sooner it comes the better."

* * *

Mr. Inouye then elaborates five points of reform for Buddhism—a better priesthood, abolition of idols and use of an unknown tongue, discarding of pessimism, modernisation of the ethical system. Turning to Christianity as it exists in Japan he advocates among other reforms that the Biblical cosmogony should be abandoned and also the European characteristics of Christianity, while he feels most strongly that what he calls Jewish cosmopolitanism should never be brought to Japan, as it does injury to the national spirit. "He again touches the keynote of Japanese thought—Patriotism—and shows a point of view greatly at variance with prevailing European sentiment, when he says "It is also a very great error to put religion before the State. Religion and State go together. Religion cannot exist outside the State. Religion is a matter of universal brotherhood only through the State. It is a matter of national spirit above all things and he that does his duty to his country does his duty by religion."

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